



Center for the Evangelical United Brethren Heritage

TELESCOPE - MESSENGER

United Theological Seminary, Dayton, Ohio

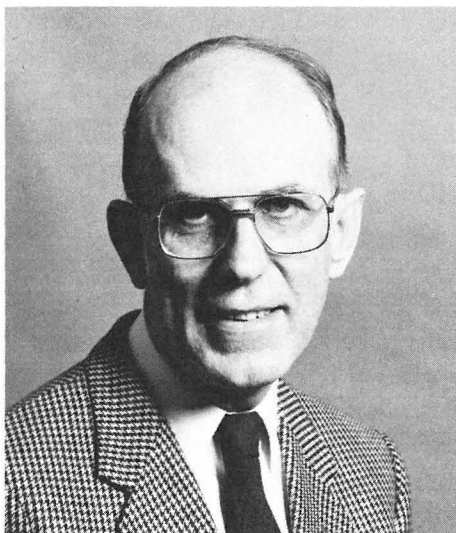
Vol. 6 no. 2

Summer 1996

HONORING ELMER O'BRIEN

By Donald K. Gorrell

Behind the pages of the *Telescope-Messenger* and the activities of the Center for the Evangelical United Brethren Heritage has been the steady, able leadership of Elmer J. O'Brien. From 1979 to 1996 he has been the Center's Director and largely responsible for the accomplishments described in "The Center Story" that he wrote in our last issue. With his retirement as Professor and Librarian at United Theological Seminary in May, Elmer also gave up his responsibilities with the Center to move to Boulder, Colorado, where he and wife Betty have a new home in his beloved native territory.



It is time to acknowledge Elmer's work among us. From the germinal ideas in 1978 that led to the creation of our Center through its Advisory Board meeting last spring, he has been active in its life and work. Since the most important part of the Center is its Evangelical United Brethren Collection of books, periodicals, and artifacts, serving as the Center's Director was a task closely related to his position as seminary librarian. But it was also a labor of love because of his personal interests in history and loyalty to denominational tradition. Although a lifelong Methodist, he became an "honorary EUB" for our sake, and we gladly honor him for his contributions.

As Director, Elmer displayed a wide range of executive skills that ranged from correspondence to overseeing budget, to planning programs, to negotiating with resource persons around the nation and in Europe. For several years he devoted much time and energy to the Center's Oral History Project, from arranging for the training of unskilled interviewers to the preservation of the tapes to the typing of the transcripts. It was a massive task for a part-time job, and the valued collection is a monument to his guiding efforts behind the scenes.

Elmer by nature is a quiet, dependable person who gets things done without calling attention to himself. Whether moderating Advisory Board meetings or other committees in his low-volume voice and unassuming manner, he covered agenda in a non-directive way that enabled everyone to speak, and usually managed to avoid friction.

Through Elmer's wide-ranging interests and involvements, he was active in local, state, and national associations of librarians and scholars, and kept up with the latest advances in library and academic technology. He guided the seminary library's participation in the state and national OCLC computerized network and interlibrary loan. And he made the Center known to others in the process. Within the overall collection of the library he enlarged our United Methodist holdings and negotiated with EUBs willing to deposit books, manuscripts, and artifacts in our collection. When people inquired about EUB relatives he corresponded with them, sometimes personally providing information that took little time to find or arranging for seminary students to do more extensive research paid for by those inquiring.

As a person who has used the library's EUB and Methodist collections, I know his genuine interest in history, wide knowledge of sources, and willingness to be helpful. At heart, he is inherently a teacher ready to share his skills and knowledge. He assisted me, and other professors, in our research and writing. And he was a major resource to students in courses, aiding them with scholarly methodology as well as information.

Several of these students produced papers that earned campus and national academic awards. His own historical and scholarly interests were evident in articles for journals and books, and especially in several bibliographies he and his wife Betty published during their years at United Theological Seminary.

Whether as teacher, librarian, moderator, or faculty colleague, our long-time Director of the Center for the Evangelical United Brethren Heritage has made a tremendous contribution. Elmer, we appreciate your diligence, skill, knowledge, faith, and commitment in the work of the Center since its inception. Thanks for all you have done and are. And best wishes for a happy retirement to you and Betty.

Audrie E. Reber Memorial Award

A single prize was awarded this year in the competition for the Audrie E. Reber Memorial Award. C. Anne Girton, a student at Christian Theological Seminary, Indianapolis, submitted the winning paper, written under the guidance of Dr. David Bundy, on "United Brethren Belles." It brings together the stories of women in the early years of the Church of the United Brethren in Christ, including biographies of several women pioneers in ministry.

The award, offered annually to students in institutions of higher education who submit the best papers on some aspect of Evangelical United Brethren Church history, theology, or church life, is in memory of Audrie E. Reber, former missionary, author, and active church woman who was a Founding Member of the Center and a member of its Advisory Board.

HOW UNION BIBLICAL SEMINARY CAME TO BE

By James D. Nelson

One hundred twenty-five years ago at the Home Street United Brethren Church in Dayton, Ohio, Bishop J. J. Glossbrenner presided at the opening of Union Biblical Seminary on October 11, 1871. After operating in the basement Sabbath School facilities of that church for almost eight years, Union Biblical Seminary in 1879 moved into its own three-story building a few blocks away at First Street and Euclid Avenue. In 1909 the seminary was re-christened Bonebrake Theological Seminary in response to a generous gift by John Bonebrake. It carried that name in 1923 to its new thirty-five acre campus in then suburban Dayton View. Consequent to EUB Church union in 1946, and after careful and cordial negotiation, Bonebrake merged in

1954 with Evangelical School of Theology from Reading, Pennsylvania to form United Theological Seminary.

In October 1996 as United Theological Seminary commemorates the foundation of Union Biblical Seminary, it is appropriate to focus on the historical setting of that event. Schooling for ministers is now so commonly recognized as hardly to require defense, but this was not the case among United Brethren before 1871. With the Evangelical Association, the United Brethren harbored a particular aversion to "theological seminaries."

United Brethren objections to formal schooling for ministry fell into three categories. First were theological objections to the measure. The understanding of Christian ministry and the making of a "preacher" among the United Brethren was highly *charismatic* in every sense of that term. God's work in making a preacher was to be totally unmediated. Directly called by God, no human "means," "aid," "measures," nor "helps" can intervene. The common term applied to institutions who provided such human assistance was "preacher factory." Such an institution posed a twofold threat. On one hand stood the fear that in a seminary God's work in calling and preparing a preacher would be simulated. Whereas God equips the genuine preacher, schooling might produce minimal function without authentic calling. On the other hand such "factories" were specifically detrimental. The reputed spiritual deadness of schooled preachers was seen as a direct effect of the schools themselves. There the lively "heart" faith, dynamic extemporaneous preaching, and personal humility of servants authentically called by God would at great expense in time and money be replaced by the deadly theology, monotone manuscript preaching, and prideful spirit of a "hireling." Seminaries were places of mis-education.

Associated with these theological objections were others of a social nature as well. Following the Civil War, this nation experienced major shifts: from rural to urban, from generalist function to specialized professionalism, from agriculture to manufacture, from idealism of nature to that of culture. In all this the United Brethren were fully involved. A social battle for the identity of the church focused upon the education of ministers. The term "preacher factory" itself, with its

Telescope-Messenger is published twice yearly by the Center for the Evangelical United Brethren Heritage, United Theological Seminary, 1810 Harvard Blvd., Dayton, OH 45406-4599.

Correspondence should be sent to the editor at 1318 Daventry Ct., Centerville, OH 45459.

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implication of human cooperation and cultivation in divine activity, resonated with all these changes. The simple preachers, humble in style, plain in dress and afire with their message fulfilled the ideal in ministry for rural-minded United Brethren. Would the rustic circuit rider before simple country folk be replaced by a stylish dandy backed by choir and organ?

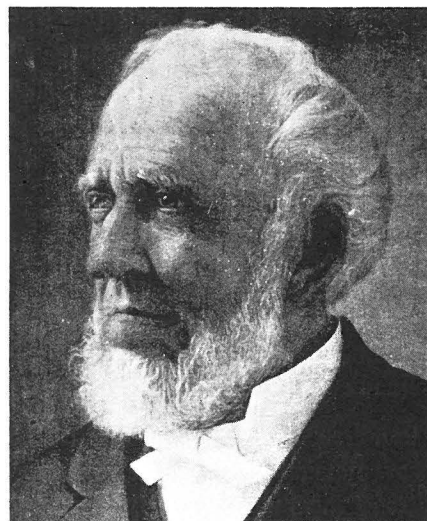
Finally, and again deeply involved with the theological and social objections, stood the self-vindication of unschooled preachers. Since the Great Awakening, the introduction of un-schooled preachers was a much controverted development. In the end, such preachers were an important key to success for the denominations they served. Regarded as a handicap by many, lack of theological education soon emerged as an authenticating mark in a preacher. This self-vindication played a role in resistance to introduction of educational opportunities or requirements for a minister. Such opposition to schooling for preachers was remarkably absent among many of the most accomplished unschooled preachers. From such came the leadership for foundation of a seminary in the United Brethren Church.

Given all of this, how Union Biblical Seminary ever came to be calls for explanation. Every step of the United Brethren into educational enterprises was regarded with suspicion by many in the church. Yet by the General Conference of 1865 the United Brethren counted six colleges spread from Pennsylvania to Oregon. A "Ministerial Training Committee" brought to that conference a proposal urging these colleges to establish "Biblical departments embracing the course of reading recommended in our *Discipline*." A heated debate ensued, shaped by the contribution of three bishops. Bishop Henry Kumler, Jr. depicted schooling as at best detrimental to a spiritual ministry. Bishop David Edwards suggested that "superstition" might be the basis for United Brethren opposition to theological schools, but promised an amendment to gain the desired results without risking "introduction of theological seminaries in the church." Bishop Jonathan Weaver's compromise proposed not "Biblical departments" but "Biblical classes." This was an outright rejection of any theological seminary. The following General Conference in 1869 brought an about face!

This proposal had meanwhile aggravated the competition among United Brethren colleges, stimulating institutional rather than merely curricular responses. A Committee on Education at the 1869 Conference proposed to found a Board of Education to supervise all schools. The report also included a reiteration of the admonition to colleges about Biblical instruction. After a strong argument on the floor by

Henry Garst and W. J. Shuey, the section of the report dealing with such instruction for ministers was remanded to the committee with direction to bring back a proposal for the establishment of a theological school under the auspices of the General Conference. Why this reversal? The case had changed. The "bench of bishops" was now occupied by those favoring a school.

Of even more significance, however, was the business of the Conference itself. Theological education was only one of three issues that had been boiling in the columns of the *Religious Telescope*. Three long and distressing days of impassioned debate over mandatory expulsion of church members belonging to "secret societies" led to a costly victory for retention of the strict rule. A less controversial but equally passionate dispute was impending over the *Discipline's* rule condemning instrumental music and choirs in the churches. When the issue of schooling for preachers was finally brought to the floor, the climate for controversy was no longer present. No positive legislation, only long-standing sentiment was here involved. W. J. Shuey, though bested in the earlier dispute, had not lost his power as head of the Publishing House. When he made his stand on this issue, no voice was raised to oppose him. The result was more concession than decision.



Reverend Lewis Davis

A voice of caution was raised by Lewis Davis, long-time President of Otterbein University, questioning the readiness of the United Brethren to support a seminary. This question was on target. In 1870 Dayton could raise \$65,000 to attract Otterbein University to that city, but no comparable money emerged for Union Biblical Seminary either from Dayton or elsewhere. On July 28, 1870, the location and the name were determined by the Board with the condition that \$30,000 be raised before starting the school. Although less than one-tenth of that

amount was raised by August 2, 1871, it was decided to open the school anyway. Union Biblical Seminary opened October 11, 1871, with two full-time professors teaching in borrowed rooms of Home Street United Brethren Church. It was without a building, without a library, and without requisite funding. Why did this happen?



Reverend Milton Wright

Any apparent propensity of United Brethren to go ahead with the "right thing" simply on faith by no means accounts for this action. Although Editor Milton Wright carefully managed the treatment of this project in the *Religious Telescope* to prevent inflaming opponents, they were highly vocal during those years. With the movement of time towards the General Conference of 1873, the clock was running out on the concession of 1869. Even Dr. Davis supposed that Union Biblical Seminary was years, if not decades, in advance of the denomination. The decision to go ahead appears to have been a desperate measure designed to commit the act before its authorization was withdrawn by yet another General Conference. When it began its life, Union Biblical Seminary represented a bold and high-stake wager undertaken in anticipation of divine support, which has continued to the present.

PLEASE NOTE that the attached insert about the 50th Anniversary Celebration of the Evangelical United Brethren Church, November 16-18, 1996 lists less expensive room rates than in our previous announcement. The Center was able to arrange a block of rooms at reduced rates. All who have registered already may receive the lower rates also by using the special reservation numbers listed in the insert as they register at their motel. Persons who have not yet mailed reservations may use the enclosed insert to do so, but by the time you receive this issue there may not be much time remaining.

TOWARD THE RECOVERY OF E.U.B. ROOTS

By J. Steven O'Malley

It is plausible to observe that the Church of the United Brethren in Christ represented the earliest indigenous expression of American denominationalism. This is the case if their inception is traced to the Isaac Long's barn meeting of Philip William Otterbein and Martin Boehm on Pentecost, 1767. It also reflects the presupposition that Methodism is to be viewed as a non-indigenous transplant of British origin. The origins of the Evangelical Association (1809) bore the imprint of United Brethren as well as Methodist Episcopal influence, in view of Adam Riegel's role in the conversion of Jacob Albright (1759-1808).

The significance of this distinction lies in a corollary observation, which is to recognize that the United Brethren, and to a lesser extent, the Evangelical Association, were not in their inception German-American ethnic versions of Methodists. However, since they certainly did not emerge *de novo*, it is my perception that the primary theological roots of these German-American traditions are to be traced to the German Reformed and Radical Pietists, whose literary works were pervasively influential among the early leaders of these denominations. Motifs from these works exercised an important role in the extant sermons, records, and confessional statements of the United Brethren and the Evangelical Association, although there would be a growing convergence toward Methodist expressions of theology and polity, especially with the Evangelical Association, as the nineteenth century progressed. Among the Evangelicals, with their longer adherence to the German language, there was a longer continuing influence of these Pietist motifs reflected in their extant literature, at the same time that their structures of church polity bore the distinctive imprimatur of Episcopal Methodism.

The indebtedness to Rhineland Pietism, in both its Radical and its Reformed aspects, has been generally asserted, at least since the work of A. W. Drury and Raymond Albright. In a recently published volume, *Early German-American Evangelicalism: Pietist Sources in Discipleship and Sanctification; Pietist and Wesleyan Studies Series, No. 7* (Lanham, MD: Scarecrow, 1995), it is my intention to present and interpret a group of primary texts by Rhineland Pietists who exercised influence upon the early United Brethren and Evangelical Association leaders. All were translated from the German, and many of these texts have not previously appeared in English translation. They include

the homilies of Philip William and Georg Otterbein, and selections from the systematic theology of Friedrich A. Lampe (Otterbein's chief theological mentor at Herborn), who were Reformed Pietists. Also included are selections from the major poet and spiritual counselor of eighteenth-century Reformed Pietism, Gerhard Tersteegen (1697-1769), who is claimed by Radical Pietists as well. The influence of Tersteegen's writing upon colonial German-American evangelicalism was unmatched, with the sole exception of Johann Arndt's *True Christianity*. A personal copy of Tersteegen's letters of spiritual counsel is to be found in the library of Bishop John Seybert (1791-1860). A segment of the journal of Christian Stahlschmidt (1740-1825), a disciple of Tersteegen who became a pastoral assistant to P. W. Otterbein at Frederick, Maryland, appears in the 1770s. This selection contains contemporary observations both of the work of Tersteegen and of Otterbein. Portions of the chief Radical Pietist Bible commentary of the eighteenth century, the *Berleburg Bible*, are also included. This work was reputedly found in the personal library of P. W. Otterbein, and it is still to be found in Seybert's library. Finally, selections of the "Neo" Pietists, J. G. Collenbusch (1724-1803) and Hasenkamp (1735-1777) are included. Transitional figures between the German Enlightenment and Pietism, they were centered at Duisburg (Germany), where they conducted extended (and often turbulent) conversation with the local Reformed pastor, Georg Otterbein, the brother of P. W. Otterbein. Georg reported his perception of that dialog in the introduction to his published homilies on the *Heidelberg Catechism*, which Philip William distributed within his German Reformed parishes in Pennsylvania and Maryland.

The outcome of this study has been to identify the existence of what I have called the "EUB circle" of spirituality. This featured motifs from these authors that were deposited in a wide variety of extant literary documents and which coalesced to exercise a pervasive influence in the ongoing spirituality of United Brethren and Evangelicals. These motifs include the following: (1) Human salvation is perceived within the context of a prophetic interpretation of scripture and a covenantal and "heilsgeschichtlich" (salvation history) reading of the epochs of world history. This means that personal salvation is comprehended within the scope of God's ongoing transformation of nature and human history. From this base, the soteriological burden of the Otterbeins' preaching and the missional statements of the early United Brethren *Confession of Faith*, are to be read; (2) The depth dimension of personal salvation is accentuated by use of the Tersteegen-mediated concept

of the "Seelengrund" ("the ground of the soul") that is derived from the medieval Rhineland mystics. This concept is used by George Miller in his essay in *Entire Sanctification*, which he composed for the 1809 *Book of Discipline* of the Evangelical Association; (3) Radical Pietist ecclesiology, traced to Gottfried Arnold, is reflected in the prominent use of the term "unparteiisch" ("unpartisan") in the early records of the United Brethren (1800-1812). This term points toward a new dimension of sacred order, that would supersede the fallen and often oppressive structures of the historic churches.

By explicating these and other themes of Rhineland spirituality that impacted the early United Brethren and Evangelical Association it may be possible to articulate a fresh understanding of the godly life that would represent an "EUB" contribution to United Methodist spirituality.

Recognition of Bishop Milhouse

The Center's Advisory Board congratulated one of its active members, Bishop Paul Milhouse, for receiving the 1996 Distinguished Service Award of the United Methodist General Commission on Archives and History for his interest in preserving historical records.

THEOLOGICAL EDUCATION IN GERMANY

By Manfred Marquardt

There is a United Methodist Church in Germany. This church consists of one central conference containing four annual conferences. Together with the two annual conferences in Switzerland and Austria, which belong to the Central Conference of Central and Southern Europe, these four German annual conferences operate a United Methodist theological seminary in Reutlingen, Germany, for the education of German-speaking students.

The History

The first Methodist Seminary in Germany was founded by Ludwig Sigismund Jacoby in the city of Bremen as early as 1858, only a few years after the first Methodist Episcopal sermon had been preached on German soil. In 1877, the *Evangelische Gemeinschaft* (Evangelical Association, later Evangelical United Brethren) started her theological training center for the ministry in Reutlingen. There four candidates received their education, which largely consisted of general

subjects such as language and history, as well as in pastoral training for the local church minister. Because of the rapid growth of both churches, the seminaries had to be moved to different sites: the Methodist Seminary occupied new buildings in Frankfurt/Main, and the *Evangelische Gemeinschaft* Seminary found its home in a new and larger building in Reutlingen. This beautiful "Jugendstil" four-story house finished in 1905 is still in use as the residence for the larger part of our students. Both seminaries became the educational centers for ministers working not only in Germany, Switzerland, and Austria, but also in Poland, Bulgaria, Hungary, and other countries within the former Habsburg Empire and in the Baltic states as well.

In 1952, students from East Germany, the former German Democratic Republic, were no longer allowed to leave their country for Frankfurt or Reutlingen. Therefore, the two churches there decided to found a new, common seminary for their students in Bad Klosterlausnitz, Thuringia. Sixteen years before the merger of the Methodist and the EUB Churches these two conferences in Eastern Germany, challenged by the political situation in their country, formed a sort of premature "United Methodist" institution, a move which proved to be very supportive of the upcoming unification. Thus there were three seminaries in Germany when in 1968 the United Methodist Church came into being; but only the two in the Western part of the country were free to decide what their future in the new church should be. In fact, this decision had been reached by the two boards of trustees and the annual conferences two years earlier, so that by the year 1968 the two seminaries were united into one school, and its location was in Frankfurt.

However, municipal plans to build a new thoroughfare very close around the seminary campus, leading to the autobahn, forced the responsible bodies after only three years to look for another location. The options to purchase acceptable buildings in Frankfurt or to build a new seminary in another place soon proved to be too expensive. Thus in the year 1971 the united seminary was back in Reutlingen. A new classroom building accommodating also the library, the administration, a spacious hall for special events and worship services, and facilities for the Central Conference archives had been added and completed in time. The sale of the seminary estate in Frankfurt also made it possible to provide apartments for faculty members not far from the reinstalled seminary campus in Reutlingen. Since that year, almost four hundred students have been enrolled in the seminary, the major part of whom became ministers in the new United Methodist Church.

The Present

In 1996, twenty-five years later, we also celebrate five years as a united seminary for all German-speaking students in East and West. Very shortly after the walls and fences between the two states had been torn down, the Board of Trustees of the seminary in Bad Klosterlausnitz and the East German Annual Conference decided to end the period of segregated theological education that had been made necessary by the Communist regime. After brief and very open preparatory talks the two seminary boards, with the permission of all annual conferences in Germany, Switzerland, and Austria, publicly announced the reunification of the two institutions by the fall of 1991. This was the first accomplishment of this kind during the unification process within the United Methodist Church in Germany.

Great efforts had still to be made—mentally, academically and economically—to give reality to these decisions. The political as well as economic developments in post-unification Germany have not lightened the load the responsible persons had taken onto their shoulders. Local congregations and conferences found, and still find, themselves challenged by expected as well as unexpected duties. These still demand extraordinary efforts to accomplish the historical task of completing the work God has entrusted to this generation.

The increased number of students, especially married students and student families, has made the building of a new (second) home for them necessary. While planning was going forward for construction of this building, the French army troops who still occupied a large officers' mess of the former Wehrmacht and a large estate close to the seminary, announced their intention to leave that place and to give the property back to the German government. This news created in our hearts the vision of a better opportunity to provide homes for the students by purchasing a portion of that complex.

After long and sometimes painful negotiations in which other and more influential competitors were also involved, our bid for a portion of this land was rejected. Prayers, dialog among the board members, and appeal to a number of people who might be able to support the seminary followed. Eventually we were offered the whole estate at the cost of almost five million deutschmarks (DM). Confronted with this all-or-nothing option, the board had to make a quick decision which was later accepted by all annual conferences: to negotiate the price and buy the entire facility at the lowest possible cost! During this whole process we were seeking God's will in prayers, listening and talking

together. Which direction would we be shown?

Then a door was opened. The price for the whole estate was fixed at less than three million DM, a reduction of about 40%. This tract of land, which rounded out the seminary compound to an estate with no immediate neighbors, was purchased in February 1994. New planning was started, but now almost all of the money we had collected for the building had been spent for the ground alone. A new appeal for 5.8 million DM had to be addressed to our conferences and friends. Visits of the seminary dean to all the annual conferences and the responsible committees resulted in unanimous acceptance of a revised plan to finance this project. Construction was started in September 1995. As I write this report the walls and the roof are completed, and we will hopefully open the new house for the students when the academic year begins in October 1996. This new building will offer one-, two- and three-room apartments for about thirty students, student couples and families.

The Future

Responsible leadership, of course, must always include projections going beyond the present time. Such deliberations are encompassed by prayers for God's guidance for an uncertain and unknown future. One main task will be, as it has always been, to prepare women and men for the ministry of our Church—a servant ministry, formed and molded after Christ's ministry to the world so loved by God. Therefore we pray for an academically qualified and spiritually devoted faculty. We pray for Christians in our churches who may identify God's call for the ordained ministry and for a life of service to people inside and outside our church walls. Also we pray for congregations who recognize their responsibility for the proclamation of the Gospel of Christ and for preparing members to fulfill this eminent task. Finally, we pray for quality leadership from our boards and conferences to help the church, the members of the body of Christ, to follow their Master in their individual and communal lives.

In these days we as faculty members and trustees of the seminary are about to review and to institute a curricular design which was proposed three years ago. During this process we will be challenged to keep two goals together that have often been looked upon as being opposed to each other: on the one side a high standard of sound theology—biblical, historical, systematic, and practical, including a good knowledge of the Biblical languages; and on the other hand a consistent orientation towards the praxis of the ministry.

To serve the people in our churches, but especially those whom Christ sends us to serve outside our churches, we have added to the traditional chairs of the

seminary a new chair for communicating the Gospel of God's love to all people. Three years ago a professor of evangelism and church growth was established, supported by the Foundation for Evangelism. This professor teaches our students how to listen to and to understand people who do not attend church and how, in many ways, to communicate to them the word of life that has been spoken also for them.

Many things will happen in the times to come, things we may foresee and things that will surprise us. Some will frighten and embarrass us, others will lift us up and strengthen us, but every day that God grants us will be a day filled by his grace. Therefore, it is God's future we await and hope for, the future of life everlasting.

ABOUT THIS ISSUE

James D. Nelson, Professor of Church History at United Theological Seminary, currently is serving as Director of the Center for the Evangelical United Brethren Heritage.

J. Steven O'Malley is Professor of Church History and Historical Theology at Asbury Theological Seminary, Wilmore, Kentucky. This member of our Center Advisory Board previously published *Pilgrimage of Faith: The Legacy of the Otterbeins* (1973) and *Touched by Godliness: Bishop John Seybert and the Evangelical Heritage* (1986).

Manfred Marquardt is dean of the United Methodist theological seminary at Reutlingen, Germany, whose recent history he describes. His faculty colleague Michel Weyer will be a speaker at the EUB Church Union celebration in November.

Donald K. Gorrell, Professor Emeritus of Church History at United Theological Seminary, currently serves as editor of the *Telescope-Messenger*.

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By FEBRUARY 20, 1942 all the problems, including the NAME, WERE RESOLVED and "the Plan and Basis of Union and the proposed Discipline for 'The Evangelical United Brethren Church' WERE UNANIMOUSLY APPROVED AND ADOPTED AND RECOMMENDED" WROTE THE EDITOR OF THE EVANGELICAL-MESSENGER (MARCH 7, 1942). THE EDITOR OF THE UNITED BRETHREN Religious Telescope (MARCH 28, 1942) REMARKED:

... SELECTING A NAME, WHICH WOULD SEEM TO BE A QUESTION OF MINOR IMPORTANCE WAS IN REALITY ONE OF THE MOST DELICATE PROBLEMS THAT HAD TO BE MET. IT PROBABLY WILL FIGURE AS LARGELY IN DETERMINING THE ATTITUDE OF MANY OF OUR PEOPLE TOWARD THE UNION AS ANY OF THE MORE FUNDAMENTAL QUESTIONS INVOLVED. BUT IF A NAME IS NECESSARY—AND ALL MUST CONCEDE THAT IT IS NECESSARY IN THE NATURE OF THINGS—it WOULD SEEM THAT A MORE LOGICAL OR SIGNIFICANT NAME WOULD BE HARD TO FIND THAN EVANGELICAL UNITED BRETHREN, A NAME THAT HAS ITS ROOTS AND IN FACT, ITS ENTIRE BODY IN THE ANTECEDENT CHURCHES.

THAT'S WHAT WAS IN THE DENOMINATION'S NAME DURING CHURCH UNION TALKS.

DONALD K. GORRELL

WHAT'S IN A NAME

Did you EVER wonder how to pronounce the name Evangelical United Brethren Church? The following resolution from the Official Proceedings of the First General Conference of the Evangelical United Brethren Church solves the problem.

WHEREAS, the matter of the pronunciation of the word EVANGELICAL, was referred to this General Conference,

RESOLVED, that we endorse the preferred pronunciation given in Webster's New International Dictionary, the first letter being a long E, and with a secondary accent on the first letter, E, and a primary accent on the syllable, gel', making it E-van-gel'-ical (330).

And did you EVER wonder how the negotiators selected such a long title for the new denomination? At the 1941 United Brethren General Conference Bishop G. D. Batdorf reported on the progress of church union, in which he said: "As to a proposed name, we really do not have a name now. I might list a number of names that were suggested" and his list read: "PROPOSED NAMES FOR THE UNITED CHURCH: Evangelical United Brethren Church, Evangelical Brethren Church, The United Evangelical Church, United Evangelical Church of Christ, The Evangelical Church of Christ, United Evangelical Church, United Evangelical Brethren, United Evangelical Church in Christ, Evangelical United Brethren, Evangelical United Church, Evangelical Brethren United, United Christian Church, and The United Church of Christ" (Proceedings of General Conference, 1941, 381).

Bishop Batdorf then explained:

The first name, The Evangelical United Brethren Church, was the name on which each separate commission voted. That is, a plea was made by members of our commission that the name United Brethren, which means so much in the traditions of our own communion, should be preserved. Our Evangelical brethren, of course, have like convictions and desires, and they felt that certain aspects of their name should be preserved. It was first suggested that it should be the Evangelical-United Brethren Church, with a cross or dash in between Evangelical and United Brethren. Some folks felt that a hyphenated name was not very desirable, but that if we used the cross, which is beautiful, and would be very artistic and significant on cornerstones, the Evangelical (with the Greek cross in between) United Brethren Church would be appropriate and fitting in those places where it could be written or printed out, or carved. But for all practical purposes the cross would drop out, and thus would have no meaning, so this suggestion was eliminated, and the name was agreed to as the Evangelical United Brethren Church. When this was agreed to we shook hands and sang the Doxology, but later some of the brethren had misgivings and no final decision was made. . . .

Now, if you give us a name that will set the church on fire, I will have a hundred dollars for somebody that will name it. I think you folks, you English students especially, will understand that if you put a hyphen in between, then the Evangelical is a noun, just as United Brethren Church is a noun. When you leave the hyphen out, Evangelical becomes an adjective and modifies United Brethren. The Evangelicals did not like so well to modify us. (Laughter.) That was the point of discussion, and that is where it rests now . . . (Ibid., 381-82).

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